Priesthood Succession – 1929 to 1954
Lorin Woolley, J. Leslie Broadbent,
John Y. Barlow & Joseph W. Musser

Overview

Following the death of John Woolley the responsibility of keeping the keys and laws of the Priesthood alive fell solely on his son Lorin. By revelation he called a new Priesthood Council, setting apart J. Leslie Broadbent to succeed him. Upon his death John Y. Barlow led the Fundamentalists, followed by Joseph W. Musser, who had received the fullness of the Priesthood under Lorenzo Snow, and a commission to keep Celestial Plural Marriage alive under Joseph F. Smith.

Study Suggestions -

Begin your study with prayer, praying for God to reveal the truth to you through His Spirit.

Read the following passages (included with this guide) -

Lorin C. Woolley biography
J. Leslie Broadbent biography + Funeral sermon
Joseph Musser biography
Four Sermons & a letter by Joseph Musser

Answer the study questions – on the next page

Be conscious of the Spirit throughout your studies, and close with prayer.

Make a list of any additional questions you might have,
to share with the Seventy who gave you this guide.

Additional Study

Consider reading Joseph Musser's books –
"Michael, Our Father", "Celestial or Plural Marriage", or "Economic Order of Heaven"

Next Study Guide -

We will look at the last few years of Joseph Musser's life, the calling and mission of Rulon Allred, and his successor Owen Allred.

Notes

It has been a challenge finding an existing biography of John Y. Barlow, and so one may be written for a future edition of this study guide, but is sadly absent from this version.

The sermons of Joseph Musser in this study guide were not selected for their subject content, but were chosen randomly to give an example of typical talks he gave in the first part of 1943. Square brackets indicate words that were unclear in the transcript.

Questions to Ponder

Did J. Leslie Broadbent succeed Lorin C. Woolley?
(A few people claim an immortal white Indian Prophet did instead)

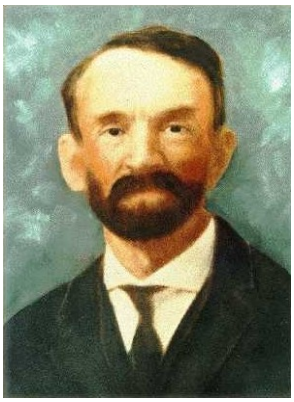
Did Rulon Allred succeed Joseph Musser?
(Some claim Charles Zitting succeeded him, or that he left no successor)

What does the life and sermons of Joseph Musser tell us about his calling?

Do you think the Lord expects you to gain a testimony of the authority that came through John and Lorin Woolley and their successors?

What is the implication of Joseph Musser being a prophet of God and President of the Priesthood?

Lorin C. Woolley



23 Oct 1856	Born Lorin Calvin Woolley, son of John Woolley & Julia Ensign
1872	Ordained an Elder at Age 16
1883	Marries first wife Sarah Ann Roberts
Sept 1886	Ordained Apostle by John Taylor
1887-1889	Mission to Southern States
1896-1897	Mission to Indian Territories
15 Jan 1924	Excommunicated for beliefs
13 Dec 1928	Becomes President of the Priesthood, upon death of Father John
19 Sep 1934	Dies at the age of 77

From biography written by Kathlene Lavery:

Lorin Calvin Woolley was born in Salt Lake City on October the 23 of 1856. He was one of the younger sons of John W. Woolley and Julia S. Ensign. His mother had two other sons and three daughters. When Lorin was seven years old he moved to Centerville with his family, where he attended Davis County schools and worked on his father's farm. On October 18, 1868 he was baptized by his father, John W. Woolley, and on January 5, 1883 he married Sarah Ann Roberts in the Endowment House.

Like his father, John W. Woolley, he also becameactively engaged in protecting the General Authorities, and many times delivered important messages of the brethren.

As a young man he was a herdsman. Many members of the Church owned cattle which had been placed in charge of private owners who would care for them in order that the government and enemies would not confiscate them with other Church properties which, at that time were being taken. It was after he had been herding cattle on the range that he was appointed to help guard President Taylor who was then in hiding at his (Lorin's) father's home.

Wonderful and thrilling are the stories of his experiences on the "Underground". He and other witnesses, including his friends and family have preserved these accounts, relating them many times. As a close guard and messenger of John Taylor, he was sent into the "dens" and the strongholds of the enemy to spy out their plans and threats, bringing back very exact reports of their plotting. Thus the sinister efforts of the opposition were thwarted many times. Indeed, it was upon the completion of one such dangerous mission of helping to hide some of the brethren that Lorin was immediately called upon again by John Taylor to act as a guard on the evening of September 26, 1886, when the Savior and Joseph Smith visited President John Taylor. Though Lorin had been in the saddle for the most part of three days, John Taylor promised him strength and energy to effectively stand guard. As the account suggests, a special purpose motivated this request. It was the next day that Lorin Woolley with his father and George Q. Cannon, Samuel Bateman and Charles Wilcken, were called to be members of the Council of Friends. But Lorin's preparation, which qualified him for this high and holy calling, began much earlier at a very young age. ...

For years he jealously guarded the lives of the brethren, and more than once offered his own life for their safety. Both he and his father, it is stated on indiputable evidence were among those favored ones who received the personal ministration of the Savior. He, with his father was a close confidant of the Prophets Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and Joseph F. Smith, and his home, on many occasions welcomed and shielded those of the Saints who were driven into hiding for the truth's sake." (Truth 2:122)

As a deeply spiritual worker in the Kingdom of God, Lorin, was very receptive to the impressions of the Spirit. At one time in 1886 he related to John Taylor a remarkable vision which he had had. Speaking of this, Lorin Woolley said:

Another example of Lorin's keen spiritual depth was related by members in his family. One of his

children had been given a wonderful offer for education in the Philippines. However, before going to Manila, Lorin's counsel was sought. In reply he warned against the trip, foretelling that very soon there was going to be very serious trouble in the country. The trip was canceled and shortly afterwards the Japanese attacked Pearl Harbor, and the Philippines were quickly engulfed in the conflict. ...

The meeting in Centerville in 1886 was of such importance and sacredness that Lorin Woolley related it many times to his family. This fact was verified by his own children and others who had lived in the home.

Shortly after the meeting of 1886, Lorin was sent on a mission to Indian Territory where he served from 1887 to 1889 and again later, the following December 1896 to April 1897. While on the first of these missions, the following interesting and significant event occurred:

While on his mission in the Indian Territory at the age of thirty, Lorin C. Woolley became seriously sick and his life was despaired of. His missionary companion had no faith in his recovery.

He had been very sick for some days. When in this condition four personages came to his room and stood by his bed. He was lying with his head to the north, the foot of the bed being to the south. These personages stood from left to right, from the way he was lying. The first one he did not know; the second was Joseph Smith the third Brigham Young, and the fourth John Taylor; all of whom had left this sphere of existence.

Some years previous, Brigham Young had blessed Brother Woolley and made certain promises to him ... After that President John Taylor, having chosen Brother Woolley for a very hazardous undertaking which greatly endangered his life, and which contemplated his coming to Salt Lake and getting a certain man who was an official of the Church out of the city, away from the United States officers who were at that time surrounding the house, and giving Brother Woolley a promise, which was, 'You shall yet live to become great and mighty in the Church and Kingdom of God.'

These persons were discussing Brother Woolley's condition. It seems that his grandfather, Bishop Edwin D. Woolley, wanted him in the Spirit World to help perform a certain work and in anticipation of this want, Brother Woolley was supposed to be on his death-bed. John Taylor and Brigham Young were pleading his cause, saying that certain promises had been made to him, and he was clinging to those promises.

He had previously, by the way, told the Elders who administered to him, but who had no faith in his recovery, that he would recover, because he had had certain promises made to him that had not yet been fulfilled. He knew that he would get well.

It was this subject that was being discussed between the four personages. Brother Woolley heard the discussion . The Elders in the room did not hear it, but they felt impressed with what they later described as the presence of angels or heavenly beings.

The argument was, Brother Edwin D. Woolley wants him on the other side and the answer was, that we have made certain promises to him that he is clinging to. Finally the question was asked, "Hasn't Brother Woolley someone else he can use as well as Lorin?" The answer was, "Yes, Bert (Henry Alberta Woolley, a son of Edwin D. Woolley) he is qualified and can do the work." Finally the personage Brother Woolley did not know definitely, but whom he assumed to be the Lord Jesus Christ, turned to Joseph Smith and told him to take this other man and leave Brother Woolley here.

Joseph Smith then instructed John Taylor along similar lines. John Taylor then went around the brethren over to the head of the bed, and placed his hands on Brother Woolley, which he felt, and said, "It is all right, Lorin." Lorin looked up and asked, "Boss, who is that other party?" and as he looked around while asking the question, the three had disappeared. Then as he looked in the direction of John Taylor, whose hands had been upon his head, he had disappeared, and that was the end of the vision.

Brother Woolley immediately arose and was healed. Those who were in the room said that they felt the presence of heavenly beings and hear Brother Woolley talk and ask questions, but they did not hear the voices of the heavenly beings.

Aunt Sally Mabey, in whose house he was at the time, said, "Why, Lorin, you were talking to angels!" She rejoiced to think of angels being in her house. She was part Cherokee Indian." (Truth 16:319-20)

Of Brother Lorin Woolley's Christlike character, a great many personal friends and family members have testified. In gathering of some of the saints one time, B. Harvey Allred, former Speaker of the House in Idaho, and himself a very spiritual man, was praising and complimenting Lorin Woolley publicly when Brother Woolley immediately requested him to quit exalting him.

Lorin Woolley was a common appearing man, humble and unassuming. He was a forceful speaker, often very outspoken and blunt. Often he knew your question before it was asked and often answered by asking you a question which answered your inquiry. How often he told Saints to never be ashamed of the Gospel of Jesus Christ for there was nothing in it to produce shame. He bore a strong testimony of his vows and that after Joseph F. Smith's death, "It was time to take the lid off."

Because of Lorin Woolley's true greatness, some began to think he was more than he was. But in reply, Lorin said, "I am not the One Mighty and Strong, I am not the David of the Last Days, I am not the Marred Servant, etc. I am just Lorin C. Woolley, and have been set apart to keep Plural Marriage alive." ...

Being a man of great faith he was once asked why he was not healed of a limp he had after an accident in his younger years. He said the Lord had let him know it was to keep him humble.

On September 19, 1934, almost six years after the death of his father, Lorin C. Woolley died, at the age of 77:

"At his funeral the speakers, consisting of Elder Joseph E. Williams of the Bishopric, Governor Henry H. Blood, and Bishop Wesley E. Tingey, among other things, expressed the following thoughts:

That John W. Woolley, father of the deceased, would go on as a Patriarch of his family throughout the Patriarchal order in the New and Everlasting covenant of marriage, as well as having lived all other principles of the Gospel, as revealed, to the best of their knowledge. The speakers lauded Lorin as a 'neighbor and friend and a builder of the commonwealth. No request was ever made of him for help that he did not respond to liberally. Lorin had taken two missions, the speakers said, 'and don't tell me he will lose any of his reward. He did not go out for dollars and cents, but for the glory of God.' The wives and children were admonished to walk in the principles of salvation as Lorin had done and had taught them to do." (Truth 2:122)

Many bare record of the conflicting reports concerning his teachings. He was called a liar, and faced even the written venom of some in the Church. Those who knew him and loved him, were inspired and encouraged by him and his testimonies and forceful teachings of the gospel. One of his favorite songs was "Awake Ye Defenders of Zion." The contradictions were due to peoples attitudes. Both the Prophet Joseph and Lorin Woolley had vile lies told about them, but also very precious things have so often been retold. His testimony was, "I Know that my Redeemer Lives for I have seen and talked with Him."

"I know that my Redeemer lives, for I have seen Him."

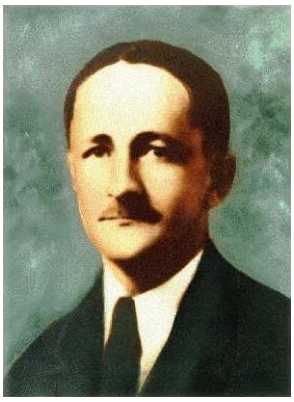
Lorin Woolley, Sworn testimony of Olive K. Neilson, 15 December 1964.

"About 4 p.m. met my dear friend and brother Lorin C. Woolley on the street. He had been to see me and finding me out of the office had left. As I was driving in my car I saw him and felt impressed to stop. We repaired to the office, and he, under the influence of the Spirit of the Lord, told me many wonderful things, some of which I record here: He had met the Savior, Brigham Young and John Taylor, since the death of the two latter, also Joseph Smith, and had heard the voice of his father since his death. Joseph Smith and John Taylor had visited him at his father's home before his father's death and after he had been "handled" by the Church, and he was comforted and instructed to "carry on." He has a special mission."

31 March 1930, Book of Remembrance, Joseph Musser, p. 55.

For Additional Study – Re-read Lorin Woolley's account of the 1886 meeting

J. Leslie Broadbent



3 Jun 1891	Born Joseph Leslie Broadbent, the son of Joseph Broadbent Sr. and Amanda Tweede
1910	Fulfills mission to England
1915	Marries first wife, entered the principle in 1925
6 Mar 1929	Ordained an Apostle by Lorin Woolley
15 May 1929	Set apart as Second Elder
?	Becomes President of the Priesthood
16 Mar 1935	Dies at age 43 of Pneumonia

From short biography by anonymous author:

Joseph Leslie Broadbent was born June 3, 1891 at Lehi, Utah. He was the son of Joseph Sr., and Amanda Tweede. His mother was born in Denmark and his father was born in Lehi, Utah. His mother died in childbirth when J. Leslie was twelve years of age. There had been three girls and four boys in the family. After his mother's death, his father remarried and by this marriage they had a number of other children.

Joseph L. attended the B.Y.U. and-Steven-Heneger College. He was mid-western States salesman for Baldwin Radio Co., and worked also for years for Dundee Clothing Co., of Salt Lake City. He filled a mission to England, leaving his home in 1910.

He was a tall, well-proportioned man; handsome, with a quiet soft voice. He was a very tactful person and of a very noble bearing. He was very precise in all he did, was extremely neat, refined, and a genuine gentleman. He was a man of immaculate appearance and with such poise and congeniality that he was often envied by other people.

He was taught the fullness of the Gospel by his much loved father-in-law, Lewis A. Kelsch Sr., who was author of the Church's first Ready Reference Book. Brother Broadbent's home was always open to the Saints, and proved a place of comfort, genuine hospitality, and a refuge for many who sought peace, quiet, and a place of protection from enemies of the fullness of the Gospel. Many sacred ordinances, many patriarchal blessings were given in this home and many gatherings of Saints to talk or hear Gospel subjects.

He was excommunicated while President of the Elders Quorum, after which he was placed under a great deal of pressure. He was helpful in getting the Jensen-Ballard Correspondence published, also he helped in the compilation of the first book on Celestial Marriage by Broadbent and Musser, He married his first wife, Rula Kelsch, in l9l5, Fawn Jessop on October 27, 1925; later he married Irene Locket and Anna Kmetsch.

Excerpts from "The Life and Teachings of J. Leslie Broadbent" by James Harding:

Leslie ... often visited with Lorin Woolley at Lorin's home in Centerville. Many hours were spent discussing gospel principles with Lorin, Louis Kelsch, John Y. Barlow and others involved. A variety of locations were also used. These included The Baldwin Radio Plant in East Mill Creek; the mezzanine level of the Kenyon Hotel on 200 South in Salt Lake City; Leslie's home; and various offices the Brethren pooled their money together to rent in the Atlas building on 200 South between Main and West Temple.

John W. Woolley died in December of 1928, leaving his son, Lorin, standing alone, the last of five men called in 1886. Although some sources say that Lorin was simply inspired to call several men because he felt he needed help, the majority of evidence points to a direct revelation:

"In 1929 Lorin received a visit from his father who told him to call men to fill the quorum of High Priest Apostles. Lorin had many visits with his father during the next few years. He told Louis (Kelsch) and others that when his father first appeared to him after his death, he was the same old man as when he died; but each time he came back he looked younger until during his last visit he looked as young as when he was a 'dancing master' in Nauvoo. John W. Woolley told Lorinto call Leslie Broadbent and John Y. Barlow. He was toldto ordain Leslie first and John second. Both were ordained March 6, 1929."

Leslie's wife Rula was present at the ordination. She recalls:

"The night that he was set apart I was there. Leslie said, 'Are you sure you want me first? John's older and more experienced.' He (Lorin) said 'Leslie, if I'd wanted him first I would have said so.' He said 'It's got to go the way it's to go. I've been instructed.'"

Lorin went on to ordain Leslie and then John. He would ordain four more men to that council. Joseph W. Musser on May 15, 1929, Charles F. Zitting on July 22, 1932, Dr. LeGrande Woolley on July 22, 1932 and Louis A. Kelsch Jr. on January 26, 1933.6

Leslie became very close to Lorin Woolley over the years of his involvement with the Priesthood work. Prior to his death, Lorin became very ill, and as senior member of the Council, it fell to Leslie to run the affairs of the Priesthood.

Although he had already been given the fulness of the Priesthood and was the senior member of the newly organized Council, he would yet receive another ordination at the hands of Lorin. On May 15, 1929, he was ordained 2nd Elder of the Priesthood on earth. He didn't tell Rula about it until several days after the event. This action confirmed Leslie's position as the probable successor to Lorin Woolley.

Leslie attended the School of the Prophets under Lorin Woolley. The most important events of the last few meetings were recorded by Charles F. Zitting:

"Before President Lorin C. Woolley passed away he instructed us of the Priesthood Council in gospel doctrines, endowments, ordinances and all essentials pertaining to this holy calling...We met once a week, on Thursday evenings. About two months before we completed our work, a messenger from heaven visited Brother Woolley and told him the time was short and we would have to meet twice a week in order to complete our work. This messenger was John W. Woolley, who held the Keys of Priesthood before his son, Lorin C. Woolley.

Therefore, we met twice a week and I remember well the night we finished our work, it was a very solemn occasion. After finishing, Brother Lorin C. Woolley arose and said to Brother J. Leslie Broadbent, who was next in seniority in this Priesthood Council, 'Brother Leslie, you are to me as Oliver Cowdery was to the Prophet Joseph Smith, before Oliver Cowdery apostatized. You are second elder to me and you are now to take charge until I come.'

As he said this the tears streamed from his eyes and we were all in tears. Little did we realize that this was the last time that Brother Lorin C. Woolley would be with us, but he must have known it. Soon after this meeting he had a stroke and was confined to his home in Centerville until his death a few months later."

Joseph Musser remembers the passing of Lorin Woolley this way:

"Wednesday 19, 11:30 A.M. Lorin C. Woolley past on, after a lingering sickness of about10 months and a critical sickness of about two months. In his passing, God summoned home the President of Priesthood and who held the Keys to the Patriarchal Order. Upon him as a thin thread the Priesthood rested, with its Keys from late in 1928 to Feb. or March 1929, when J.L. Broadbent and Jno. Y. Barlow, who had be called to the Priesthood Councilwere ordained to the same order

of Priesthood held by Lorin. The Keys and powers fall upon Bro. Broadbent who had be designated the Second Elder by Lorin ten months previously."

This left Leslie as head of the Priesthood body, filling the position mentioned in D&C 107. Joseph Musser expected to see many changes under Leslie's administration5, however Leslie stuck to the rules laid down under Lorin Woolley. It was not until after Leslie's death that organization and changes took place under John Y. Barlow.

One of the most famous stories about Leslie relates to Lorin's passing. Shortly before Lorin's death he is reported as having said "I don't want to be separated very long from Leslie. This request was granted. Leslie also knew of his passing.

Prior to his death Leslie made some amazing prophecies with reference to his passing and to future persecutions such as the Short Creek raids. They are recorded this way:

"Though at the time he admitted in he was in good health he felt certain that this would be the last time the Saints would hear him speak to them. He pled with the Saints to cease from their follies, repent of their justifying themselves in any known sin, or else they would be broken up as a people, scattered and many would suffer from their enemies; that if persons were imprisoned they would be able to see they had, for the more part, brought upon themselves their troubles by 'not minding their own business' and flaunting their affairs in such a way as to dare their enemies of the principle."

These prophecies were fulfilled to the letter. Many men, women and children suffered because of the wrong doings and indiscretions of others who were poor examples of Celestial Marriage.

Leslie's last recorded action as head of the Priesthood was recorded by Charles F. Zitting:

"Not long after the passing of Apostle Lorin C. Woolley, Pres. J. Leslie Broadbent, at a School of the Prophets, took lead in a prayer circle wherein we all offered our lives to God for the establishment of the principles of salvation in the world, which included plural or Celestial Marriage. This was Brother Broadbent's last meeting with us. A day or two later, he contracted pneumonia and died."

As senior member of the Priesthood Council, John Y. Barlow was the next in line as President of the Priesthood and he took charge when Leslie died. He had been ordained on the same day as Leslie by Lorin C. Woolley. On the day of Leslie's funeral,Joseph Musser wrote:

"The spirit of leadership is resting upon John Y. Barlow, and he will 'carry on' under the direction of heaven."

Funeral Sermon for J. Leslie Broadbent, 19th March 1935

I speak on this occasion, my brothers and sisters and friends, with deep sorrow; my heart is filled with grief. The passing of Brother Joseph Leslie Broadbent has been a severe shock to all of us. Many of you who are here today bear a love and respect for him that is seldom surpassed. I could not feel more sad at heart were he to have been my own brother or my own son, such was my love for him. We have been brothers and co-laborers for years, and we were closer and dearer to each other than many here can realize. My love for him was the kind which enables one to see the good in a friend and to be blinded to his faults if there be any. This close association renders it very difficult for me to speak on this occasion. I realize, too, that nothing I may say can either advance or deter Brother Broadbent in his onward progress. His earthly mission is finished and he has gone to his reward and to another assignment. What I shall say will have as its purpose the extending of comfort and counsel to the bereaved and their friends who are gathered here.

Joseph Leslie Broadbent was born in Lehi 43 years ago - of goodly parents, as mentioned by Elder *[LeGrand]* Woolley. He comes of fighting stock, having inherited this quality from his honorable father and also his grandfather. He was a militant fighter for the right; and since early manhood has never deserted the cause nor turned his back to the enemy of righteousness, even in the face of the most distressing circumstances.

Brother Broadbent's schooling was acquired in the district and public schools of Lehi, with one year at the B.Y.U. at Provo; here he dropped his studies to fill a mission to Europe, carrying the Gospel to his fellow man, less fortunate than himself. Upon returning home, after filling an honorable mission, he entered various vocations which gave him a broad experience in life. He finally settled in Salt Lake City well equipped for his life's mission.

Brother Joseph was taken ill Monday the 11th. When he came to town that morning to look after some matters involving the relief of his brethren, we saw he was not feeling well, and with considerable reluctance he was persuaded to go home and get some much needed rest. He was ill and tired, suffering from a severe cold. On Tuesday he remained in bed and the next day the malady was pronounced pneumonia. The Priesthood attended him and he also had the best of medical attention and nursing. On Friday at 4 o'clock I visited him in company with other brethren. He appeared cheerful and conversed freely. “Brethren,” said he, “there is no power on earth or in hell that can destroy my life until my earthly mission is fully accomplished; but I am reconciled to whatever comes, whether it is to remain or go. Do not feel badly yourselves at what the Lord may do; no matter what happens to me, you must 'carry on.”

At 2:55 o'clock the next morning he fell into a peaceful sleep, closing his eyes in mortality. We felt, as we watched him leave us, that a divine personage had been called to another sphere of action.

He had suffered much pain, few could realize how he suffered, both mentally and physically. One of the last things he said to us - and we knew by his voice and the expression in his eyes that he meant it was: “Brethren, the Prophet Joseph knew what he was talking about when he said, 'there is no pain like the pain of anxiety.” The physical pain of this our Brother was intense, but his anxiety for the welfare of God's people caused a mental pain far more excruciating than any physical pain could be. The responsibility that rested upon him, at times, caused him to shudder and almost to go down under the load.

Men of mature years, as well as women and children - old and young alike sought his counsel and advice. He was as a father to them, and had their confidence in a greater degree than most men have experienced; their trials were his trials; their worries his worries, and he was ever anxious for their welfare. Brother Joseph was human enough to make real men and women want to associate with him, and spiritual enough to be freely sought after for counsel and direction. The secrets of the scores of people, confided to him, he never divulged; the confidence they reposed in him was never misplaced; such secrets will go to the grave with him. He was regarded as a leader of men as well as a loyal friend.

This good man, no doubt, was among those who stood with Abraham and was one of to be chosen, ordained and set apart to an important mission in this life. In the Spirit world he had fought valiantly for the faith he loved so dearly. He honored his first estate and proved his worthiness to be selected for responsible work here, where he came at the allotted time. He came with the Priesthood and authority that

were place upon him in the Councils of Heaven; these were renewed on his head here under the hands of one of the Prophets of the Lord God. He was given the same Apostolic calling that the Prophets Joseph Smith and Oliver Cowdery had sealed upon them by the hands of Peter, James and John; he is one of those who has received the higher order of the Melchisedek Priesthood; and that is the reason he felt the load and responsibility as he did.

Brother Broadbent was an adept at teaching. I have stood under his benign influence for months and it was remarkable the fund of information he had at his command. He taught only those things which he knew. He was not ashamed to say "I don't know", when he didn't know the answer to a problem, and he often advised others to go to the Lord for the answer and not depend upon human knowledge. He advised men to possess minds of their own. "Don't be a jelly-fish," he would say, "and stand up for your convictions. Do not drive your stakes in too deep, you may have to pull them up often." This is a wonderful philosophy. "The plan of salvation," he said, "is sufficiently broad to give all men an opportunity to obtain a complete salvation some time and some place, if they have the will to be saved and will live accordingly."

Is there anything narrow in this conception of the Gospel plan? Could it receive a broader interpretation than that? Brother Joseph was far from being narrow-minded. No narrow-minded person could have had the understanding of the Gospel of Jesus Christ that he had, and no man is more desirous of seeing it lived than was he.

At one time, ten or twelve years ago, a false statement was made in one of the meeting houses of the Latter-Day Saints by a leading official of the Church, which statement, in effect, repudiated the Celestial law of marriage as interpreted by Joseph Smith and his associates. The false light in which this question was placed so disturbed the feelings of Brother Broadbent, that he made a covenant then and there that he would never rest until he had nailed the falsehood and destroyed it. The method he chose to do this is before you. That he accomplished his self imposed task through his writing and oral testimonies, if not apparent at the present, shortly will be. Our Brother lived the Patriarchal order. He believed the Lord literally as pertaining to the new and everlasting covenant of marriage. He took the revelation as a commandment unto himself as well as to the Church. I have enjoyed the Spirit of the Lord on many occasions, and I can say that I have never seen a family presided over by a Patriarch, whose home atmosphere was more sweet and more lovely, nor where the Spirit of the Lord was more noticeable. He and his family typified in their family life the order of heaven as obtained among the Gods of eternity. To them the principle was everything and the only pattern to be followed. He proved to the world that the Patriarchal order of marriage can be lived and be made to glorify the family circle. He was a sort of pioneer in that mode of life, in this day of opposition and doubt. He performed his duties well and has left a name and fame that will live to do him honor forever.

"I am the resurrection and the life," said the Christ to Martha on the occasion of the death of Lazarus, "he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." "Verily, verily, I say unto you," said the Master again, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Brother Broadbent has taken the course that insures his bringing forth much fruit. His going is no accident - no more than was his coming to this earth. He had finished his work here and answered the call to another field. It is just as necessary for men to pass on as it is for them to come here and take on mortality.

The Church sought to deprive Brother Broadbent of his Priesthood. It assumed to handle him for having compiled Church records and remarks of the brethren, bearing upon the eternity of the marriage covenant. He was ostracized and cast out as unclean. But no man nor set of men can take Brother Joseph's Priesthood from him. Some of the best blood of this dispensation has been handled by the Church for living as God Almighty commanded they should live; but I testify to you that this class of people cannot be severed from the Church of the First Born, nor will their Priesthood be disturbed.

One of the favorite poems of Brother Broadbent, I am going to read. Its title is 'Right Will Prevail';

'However the battle is ended, though proudly the victor comes,
With flutt'ring flags and prancing steeds and echo of rolling drums,
Still Truth proclaims the motto, in letters of living light -
No question is ever settled until it is settled right.

'Though the heel of the strong oppressor may grind the weak in the dust;
And the voices of fame, with one acclaim, may call him great and just;
Keep on with your weary battle against triumphant might -
No question is ever settled until it is settled right.

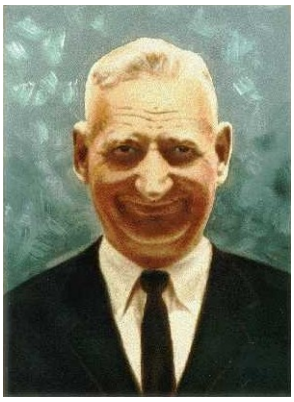
'Let those who have failed take courage,
though the enemies seem to have won;
If his ranks are strong, yet he be in the wrong, the battle is not yet done,
For sure as the morning follows the darkest hour of night
No question is ever settled until it is settled right.

'O man bowed down with labor, O woman young yet old,
O hearts oppressed in the toiler's breast,
and crushed by the power of gold;
Keep on with your weary battle against triumphant might
No question is ever settled, until it is settled right.'

Joseph is still in the battle; he has but been transferred to a new front, and an added star has been placed on his uniform. Mingling with Gods to be he is planning for his brethren. The battle has not yet been settled, nor will it be until it is settled right. The fight must and will continue until truth triumphs.

Let me say to the family of this faithful brother, you should be proud to own such a husband and father and son. It is an honor to sire such nobility and his children may ever be proud of their immortal sire. Do not feel to badly over his departure for he has qualified to have glory heaped upon him forever and ever. Only his physical presence has left you; his spirit will remain with you and you will feel the influence thereof throughout your lives. Cherish his memory and emulate his life. Let us all resolve to follow the example set by this Great Spirit; let us live the Gospel of Jesus Christ and “carry on” no matter what the consequences may be.

John Y. Barlow



4 Mar 1874	Born John Yeates Barlow, son of Israel Barlow in Panaca, Lincoln, Nevada
26 Aug 1895	Serves mission to NorthWestern States
30 May 1897	Serves mission to Eastern States
9 Apr 1918	Serves another mission to NorthWestern States (released 6 February 1919 for beliefs)
1 Apr 1919	Excommunicated for beliefs on Plural Marriage
6 Mar 1929	Ordained an Apostle
1934	Helps establish Short Creek as Fundamentalist community
9 Nov 1942	United Order in Short Creek begun
7 Mar 1944	Arrested for living Plural Marriage
29 Dec 1949	Dies at age 75

Joseph W. Musser

Biography from "Most Holy Principle", Volume 4:

Joseph White Musser joins our group of contemporary witnesses as an outstanding example of a servant of God. He was born March 8, 1872, in Salt Lake City, Utah, to Amos Milton Musser, Assistant Church Historian and pillar of the Church, and Mary Elizabeth White, first plural wife to Brother Musser.

Joseph White Musser was born and grew to manhood at a time when the Church was at war with the government of the United States. Plural marriage had been declared a crime, and the most respected men in Mormondom were being hunted down and cast into prison. Joseph often used to relate to his friends his experiences of taking plural wives from one house to another to evade the federal officers. He saw his father, with whom Joseph's life was closely inter-woven, often driven into hiding. It was under this environment that young Joseph was raised. He had at least met, if not personally known, every Church president except the Prophet Joseph Smith. He was a man of great refinement, knowledge and experience.

We name Brother Musser as a unique witness especially because of his vantage point of close association with the Church leaders. He knew the inner workings of that body of men.

Referring to his religious background and the reasons for his acceptance of the principle of plural marriage, he stated: "I had been nurtured in the Patriarchal Law. I believe it earnestly. It seemed to me I had met Father Abraham and been taught at his knees. He had many wives and concubines. Isaac, the son of Sarah, was Abraham's heir apparent, though not his first born, Ishmael coming before him.

"Early in life I became familiar with the Lord's revelations to His Prophet, Joseph Smith, on the subject of marriage. My father had four wives to my knowledge; though one, the first, I never knew in mortality. She died before my birth. My mother was his first plural wife, and her faith and loyalty were, to my mind, perfect.

"Coming from such an ancestry and being raised in a polygamous atmosphere, by parents devoted to their religious conceptions, I naturally inherited and imbibed a strong spiritual nature. From early youth I devoted my time to the Church. I believed intensely in the mission of Joseph Smith, and were it possible to become fanatical in accepting the decrees of the Almighty, I have been fanatically religious, but not obdurate toward the religion and actions of others nor offensively dogmatic.

Personally, I was brought up in the most puritanical fashion with reference to morality. To lose one's virtue was an offense in the eyes of God next to murder--the shedding of innocent blood. To take advantage of a girl, not one's wife, was a terrible act. I believed this doctrine and I lived it completely--and I still believe it."

As to his recollection of meeting the early presidents of the Church, he often related his experience of seeing President Brigham Young as he lay in his coffin; also that he vaguely remembered seeing him before his death. Later when old enough to remember and understand, his father invited him to attend a meeting of the "Grand Council of the Kingdom of God." He remembered this meeting, of how armed guards admitted the invited guests. His father, Amos Milton Musser, being a member of this "Grand Council," was free to invite him to attend. At this meeting he was introduced to President John Taylor and heard him speak.

He remembered the placing of the capstone on the Salt Lake Temple. He said Apostle Lorenzo Snow led the open air congregation in the `Hosanna Shout.' A week later, April 13, 1892, he ascended the east middle tower of the Temple and touched the feet of the golden Angel Moroni.

Joseph W. Musser's schooling opportunities in those early days were minimal, though through self-teaching and the generous application of sheer will and determination, he became an efficient court stenographer and developed valuable knowledge in the field of law.

At the age of 20, Joseph was married for time and all eternity in the Logan Temple. Three years later, in 1895, he received a call from President Woodruff to fill a mission to the Southern States. He was set apart by Apostles Brigham Young, Jr., Heber J. Grant and John W. Taylor. He filled his mission without purse or scrip.

While serving on his mission and in concern over the health of his firstborn, a son, he inquired of the Lord as to the welfare of his child. The Lord gave him a dream in which he visited his home and saw his child in improved health, with reassurances given him from his beloved wife. Brother Musser praised the Lord for His kindness in answer to prayer.

In 1899, now home from his mission, a wonderful and marvelous experience came to him, which was destined to change the course of his life for time and all eternity. Speaking of this incident, he recorded the following in his Journal:

"Receiving a written invitation from President Lorenzo Snow, to receive my `Higher Anointings' in the Temple, my wife and I, with four other couples repaired to the Temple on Thanksgiving morning, November 1899, where the most glorious blessings known to man were sealed upon us. We literally spent a few hours as in heaven 'mid the glorious calm and quiet of our holy surroundings. We were near the Lord and Oh! how happy! I was only 27 years of age and wondered why so young a person should be so favored, for we were being sealed with the `Holy Spirit of Promise.'"

Following on the heels of this glorious blessing, word came from President Lorenzo Snow which was of a shocking nature. Explaining the situation, Brother Joseph gave the following account:

"When the Wilford Woodruff Manifesto was adopted (October 1890), I was not married. I had been promised in the name of the Lord, by my Stake President, some days after the Manifesto was published, that I would yet enter the law. I believed it. And later, while courting my young lady, I told her I expected to enter that law of marriage, that when the time came I would take it up with her and we would make the selection of other wives together. Although I was taking her out of a plural family, she took the matter cooly, but she was true to her promise on that occasion.

"In December 1899, after receiving my 'Second Blessings,' a messenger came to me from President Snow, stating I had been selected to enter plural marriage and to help keep the principle alive. Apprising my wife of the situation, we both entered into prayer for guidance. At this time I hadn't the slightest idea whom to approach. The `Manifesto' had been issued, and word had gone out from Bishops and Stake Presidencies that a definite stop had been put to the practice. Those assuming to enter the principle would be `handled.' I was placed in a peculiar situation. God's Prophet told me to accept the law and keep it alive. His subordinates said if I did so, they would cut me off the Church. I could not argue with them and divulge the source of my authority. It was a time when every man was in honor bound to carry his own burdens and yet live every law of the Gospel.

"In answer to prayer, Mary Caroline Hill, a daughter of William Hood Hill, a member of the Mill Creek Ward Bishopric, came within our horizon. She was a beautiful young lady, about 25 years of age; had refused many proposals--had been waiting for the right man. Her father had done time, presumably with my father, in the penitentiary for polygamous living. I was astounded, when asking Brother Hill for the hand of his daughter, to be flatly refused. He said it could not be done; they were handling people for proposing it. I was greatly taken back. I had been at his home, with other Stake and General Officers of the Church on numerous occasions and eaten at his table. I rather took it for granted that he knew my hidden motive in being there so often and thought he was in harmony with it.

"I said, `Well, Brother Hill, it can be done, and now the responsibility is upon you. Your daughter is agreeable to the situation.'

"The conversation took place in the office where I was employed, in town. He left and in about one half or three quarters of an hour he returned and assured me it was all right and that I might go ahead. Astonished and yet grateful, I asked what had happened to change his mind so quickly. He said after leaving me he 'bumped into Apostles John Henry Smith and M. F. Cowley'; he put the question to them. They assured him it was all right and advised him to return to me and give his consent to the marriage. Thus Mary entered into my family in the year 1901."

The marriage was sealed by an Apostle, a member of the Quorum of Twelve, in good standing.

Joseph's father, having heard of his son embracing the law, caused him much sorrow, he supposing that his son had acted without the consent of the authorities. In order to soothe his feelings, the presiding authorities of this most honorable "conspiracy" took A. M. Musser into their confidence and revealed to him the truth. His heart leaped for joy, and embracing his son Joseph, he exclaimed, "God bless you, my

boy, God bless you." Shortly before his death, Joseph's father had inscribed on his gold watch a beautiful tribute to his son, and presented the watch to him. Engraved on the watch are the following words: "St. Joseph W. Musser--In admiration of your devotion to a divine principle of the gospel. Father--Zion, May 20th, 1909." Brother Joseph always considered the watch one of his priceless earthly possessions.

Later, under the direction of President Joseph F. Smith, this man again responded to the holy commandment and had his third wife, Ellis Shipp, sealed to him. Again in the 1930's under the direction of the Priesthood, he had another wife sealed into his family.

Thus, Joseph W. Musser, at the age of 27, was introduced to the holy principle of Celestial Plural Marriage and commanded to embrace the same. This commandment came from God, and he was duly warned that if he did not respond, he would lose every former blessing he had received in the Priesthood. He related that he was somewhat slow in obtaining his second wife. Finally he was approached by President John Henry Smith and was told that if he did not embrace the principle soon, he would lose every blessing he had ever received in the Church. He was commanded.

Joseph recorded in his Journal: "Men other than Brother Ivins were set apart to work in other parts of the country. Since the Church is subservient to the Priesthood, any action taken by it against those entering the law is null and void. A man or woman cannot properly be cut off the Church for keeping a law of God, for the Church belongs to God and God cannot act a lie and remain God."

He explained the situation confronting him: "I was resisting the Church, though I love its institutions. I had always taught my children to follow the Church, and yet I now was resisting it. My blessed children could not understand my position, nor can I blame them, neither could I explain to them the full picture any faster than they were prepared to receive it." Joseph received, because of his faithfulness, further instruction and commission:

"In the year 1915, an Apostle conferred upon me the sealing power of Elijah, with instructions to see that plural marriage shall not die out. President Snow had said I must not only enter the law, but must help keep it alive. This then was the next step in enabling me to help keep it alive. I have tried to be faithful to my trust."

Here, then, Joseph W. Musser found himself in a peculiar situation. He was the husband of three wives. He had been commanded to take the last two of these women with full knowledge that he was breaking the law of the land and the rule of the Church. Those members of the Church who heard of his action branded it as adulterous, just as they do today. Those who conspired to have him break the law, made it plain to him that he could not depend on them for comfort or relief. Indeed, President Joseph F. Smith often passed him on the street without a sign of recognition. Later under the protection of darkness, this same man would step from the shadows, and with a friendly handclasp and a pat on the back, would exclaim: "God bless you, brother Joseph, keep the good work up!"

Joseph felt the persecutions rage around him and his family. He was spoken evilly of and had a difficult time making a living. In 1909, the Salt Lake Tribune selected him as an object lesson, which was also a cover to goad the leaders of the Church for their own similar actions.

The headlines read: "JOE MUSSER HAS NOW TAKEN NO. 3--High Councilor of Granite Stake Enters Into New Polygamy in Salt Lake:

"Joseph W. Musser is chief clerk and assistant secretary of the Utah Light & Railway company. His father is assistant historian and political mouthpiece of the Church. He is himself a high ecclesiast in the church, though but about 40 years of age. He is high councilor of Granite stake and as such passes on the differences between the Saints of his stake and his decisions are final, save that an appeal may be taken to the first presidency.

"The president of Granite stake, Frank Y. Taylor, andhis second counselor, John M. Cannon, are publicly known to have recently contracted plural marriages. So have the Sunday School Superintendent and others of this stake. In fact, Granite stake is the hotbed of new polygamy, and Forestdale, which is a part of the stake, is oftimes spoken of as `Polygamyville,' inasmuch as it is a refuge of those who are violating the laws by `living their religion.'"

The Tribune then goes on to name Brother Musser's wives and children and their home locations. The article continues:

"This is the first expose' that has been made of Joseph W. Musser's new polygamy. He will not be punished for his violation of the law because he has the sanction of the teaching of the Church through the 132nd chapter of the Doctrine and Covenants, and through the life of President Joseph F. Smith, who admits that he is living with five wives and who pleaded guilty to the charge of being the father of the last of thirteen illegitimate children, recently being fined therefor the measly sum of two hundred dollars!"

It may have been because of pressures as a result of that article in the newspaper that Brother Musser was called before the Quorum of Twelve Apostles. After a lengthy questioning session before that body, he wrote: "The investigation along the lines it is being carried out, is unwarranted; the Quorum is not united, and such actions as these will tend to lose them their influence among the Saints .... My impressions were that the brethren are not actuated by the proper spirit."

In 1929, another marvelous event came into Joseph W. Musser's life, for the Lord spoke again.

"May 14, 1929, I was ordained a High Priest Apostle and a Patriarch to all the world, by a High Priest Apostle, and I was instructed to see that never a year passed that children were not born in the covenant of plural marriage. I was instructed to give patriarchal blessings to those applying for same, and who were denied access to a patriarch in the Church. My calling is essentially a Priesthood calling .....

Brother Joseph related that when the Anointed of the Lord ordained him to this higher calling that he used the following words: "I ordain you a Patriarch and Apostle to the Lord, Jesus Christ, and I confer upon you all the keys, power and authority, that I myself hold, together with the responsibilities and privileges attached thereto."

After this ordination the Prophet said to Joseph, "Now you have all that I have."

The individual thus ordaining him further instructed Brother Joseph that he had used the same phraseology that President Taylor had used to set him apart; and that President Taylor had informed him that Joseph Smith, the Prophet, used the same words in ordaining him (John Taylor); and that the Prophet had explained that Peter, James and John had used the same words when they ordained him to the Priesthood.

Interestingly, his ordination to the Apostleship partly fulfilled a blessing given to his mother, Mary White Musser, some years before. In that blessing she was promised that one of her sons would be ordained an Apostle of the Lord Jesus Christ.

On November 9, 1930, his dear wife Mary passed away. The main speaker at her funeral was President J. Golden Kimball. Some of his remarks were written down:

"I am here at the request of Brother Musser, his wife and children; and before going on with my regular remarks on this occasion I want to say this much--that I have known Brother Musser in Church and business activities for a good many years, and I know him to be an honest man, with great faith and trust in the Lord, and courage in the cause of truth.

"Oh, I know we are supposed to say nothing about this thing--we are afraid to tell the truth; it isn't always wise to tell the whole truth, but I want to say that Brother Musser has been unjustly dealt with; he has been persecuted. The principle of polygamy is true. Of course the door is now closed. The Church does not sanction the practice now. I was of that origin and I am proud of it. Brother Joseph is a better man than I am because I cannot help resenting injustice. Justice is all right, but I believe in the gospel of mercy, love, charity and patience. If this is not the truth there is not truth. Thank God the final judgment does not rest with man."

Because of his background and nearness to the presiding authorities of the Church, Joseph Musser received much important information. Upon one occasion, his father approached him with one of Wilford Woodruff's Journals. His father pointed to the revelation of 1889, and requested his son to copy it, stating: "Someday it will be necessary for you to use this information." Years later in defense of the faith, Brother Joseph was able to produce this very valuable revelation. (See page 44)

The anti-polygamy crusades of 1944 resulted in the imprisonment of Joseph, serving a sentence of seven months and then being placed on `two years' probation. He wrote in his journal:

"My father preceded me to the penitentiary by some sixty years. I was then 13 years of age, he 55. In my youthful years, I regarded him an old man, and yet I was placed behind the bars at 73, and would have resented being called an old man, although the old timers there soon began to call me `Dad.'

President Lorenzo Snow was 72 years of age when he was incarcerated. So far as I know I am the oldest man placed behind the bars among the Latter-day Saints for polygamous living. When I was ordained a High Priest Apostle in May 1929, it was done in response to a revelation of the Lord to the President of the Priesthood. Previous to this, however, I was given the Priesthood of Elijah with instructions, as I was informed from President Joseph F. Smith, to seal couples in celestial marriage."

While in prison, Brother Joseph suffered an attack, which was perhaps the forerunner of his final illness. Being completely exhausted from years of work among the people, also having been the leading figure in the long legal battle, plus discomforts of the state penitentiary, all worked together against his health. He suffered a stroke in early 1949, and was finally released from this world March 29, 1954, at the age of 82. He was buried next to his father in the Salt Lake City Cemetery.

Joseph White Musser, aside from the personal effect he had for immense good in the lives of countless others, was responsible for the circulation of many publications, including many unpublished manuscripts of lasting worth. He held responsible positions in six different stakes in Zion, and preached the gospel in many of the States of the Union. He was in charge of the East India Mission, attending to that responsibility from his home. He traveled from Canada to Old Mexico because of his love for and devotion to the Lord and His gospel.

Joseph W. Musser was a man of God. He received his errand from the Lord, and he devoted his life to it regardless of the cost. In his own words, as a stalwart witness in the latter days:

"I entered the state of plural marriage after the issuance of the Manifesto; and I did so with the encouragement, advice and counsel of the majority of the members of the Quorum of Apostles, and with the blessings of the President of the Church. These facts cannot be gain said. The fact that I have been `handled' and `ostracized' for having done my duty as I was taught it, makes no difference to the case in hand. Indeed, I was told at the time by one having authority that this very thing might occur, but that it was my duty to live the law ....

"I have championed Mormonism from every angle; have accepted the revelations of Joseph Smith on the subject of celestial and plural marriage--must I say it--even against the body of the Church, and in opposition to the laws of my country; and now I find myself expelled from the Church, and a virtual outcast from its functions and benefits. Strange, but true, and yet my heart is filled with gratitude for my wives and my 21 beautiful children. Oh!! how I praise God for His most wonderful blessings, and how grateful I am that the invitation came to me, as a young man, fifty years ago, to embrace the principle of plural marriage. I was assured it was of God and that His blessings would follow the law's acceptance.

"As God answered the child Joseph's plea for wisdom and direction, so he is answering the prayers of the faithful today, many of them being led to accept the fulness of the gospel, including the Patriarchal order of marriage. These Saints uphold the authorities of the Church by their faith and prayers, so far as it is possible to do without a surrender of eternal life. They would like to remain with the organization and add their strength in building it up along permanently righteous lines, but when denied this blessed privilege they are resigned and bow to the inevitable, leaving their case in the hands of God, who will judge all flesh.

"That truth will prevail is certain, but that it may find a speedy lodgment in the hearts of all who have the courage and the will to seek it, is the earnest prayer of your humble servant."

A prayer, offered on New Year's Day, 1935, by Joseph W. Musser:

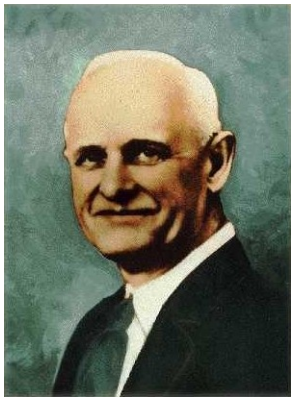
"Dear Lord, continue to guide my footsteps. Help me to get my house in order; to teach Thy children the truth; to obtain the gift of faith and the spirit of meekness; help me to serve Thee in truth. Give unto me wisdom, and knowledge, love and charity. Help me to teach and guide my wives and children, and to bear up under every burden and obligation of life.

"Let the balance of my mortal life be spent in the ministry, bringing souls unto Thee, and when I am released from this existence, let me continue such work of salvation until the end of all the eternities, could there be an end.

"Father, I thank Thee for all my blessings and covenant anew with Thee to be more diligent and valiant in accomplishing my earthly mission. Help me remain true and faithful."

Chronology of Joseph Musser's life up to 1949

8 Mar 1872	Born in Salt Lake City (Son of Amos M. Musser & Mary E. White)
12 Oct 1891	Ordained Elder (by Niels Rasmussen)
29 Jun 1892	Married to Rose S. Borquist in Logan temple
20 Mar 1893	Ordained Seventy (16th Quorum) by John Siddoway
13 Apr 1895	Began serving mission in Alabama – called by W. Woodruff, set apart by B. Young Jr., H.J. Grant and J.W. Taylor
24 Nov 1899	Receives Second Anointing
11 Nov 1901	Made President of 105th Quorum of Seventy
13 Mar 1902	Married to Mary C. Hill, first plural wife
1903	High Councillor in Uintah Stake, later in Wasatch Stake
6 Jun 1906	Presiding Elder (Branch President) of Duchesne branch
27 Feb 1907	High Councillor in Granite Stake (set apart by Joseph F. Smith)
22 Jul 1909	Meeting before Quorum of Twelve
1915	Given authority to seal by Apostle
Mar 1921	Excommunicated from LDS Church
14 May 1929	Ordained Apostle by Lorin C. Woolley
15 May 1945	Joseph Musser sent to penitentiary (released 15 Dec)
29 Dec 1949	John Y. Barlow dies



Publications

New and Everlasting Covenant of Marriage
Supplement to New and Everlasting Covenant
Priesthood Items
Michael, Our Father and Our God
A Priesthood Issue
Economic Order of Heaven
Celestial or Plural Marriage
Truth magazine
Star of Truth magazine

Sermon of Joseph Musser, 28 February 1943

I was impressed with the remark made by Brother Smart with reference to the changing of the Gospel. In every period of the world up to the present, men who are intellectually educated, as they call it, notwithstanding it is intellectual ignorance on their part, have tried to improve on the Gospel. From the days of Joseph Smith, some of the early brethren made light of some of the revelations that he received and they intimated that they indicated ignorance. The Prophet Joseph asked which was the wisest man among them, to have him write a revelation, and that if it were as good as those they already had that they would accept it. One of them did, and of course showed the smallness of his soul and made a miserable failure of the effort as he tried to do something without inspiration which can only come through inspiration of the Lord, and Brother Martin told us of Brother Richards naming the great men of the nation and leaving out the greatest man that the nation has ever known who was a prophet of the living God and whose advice and counsel would have astounded these learned men of the world, and this is the tendency of learned men who have read books. By the way, I don't want to discourage the reading of books. The Lord says we shall learn wisdom through reading good books, etc. It is our duty to be alert under all conditions.

We can only be saved as fast as we get wisdom. Men cannot be saved in ignorance. Why? Because ignorance is darkness. Men cannot be saved in darkness. We must have light, and ignorance is the opposite of light, and those who haven't light, although they may have all the worldly knowledge possible and still not amount to anything because they are ignorant because they haven't the light. At the present time, most of the Apostles are educated in the light of the world. This thought I have, that the Gospel of the Lord Jesus Christ was preached before we ever came to this life. The whole picture was placed before us and taught us and we accepted it in all its detail — its great ramifications — we accepted all of it. We accepted the principle of baptism, that we had to have faith and be baptized for the remission of sins and have hands layed on us for the reception of the Holy Ghost and after we were taught those things — of course we knew Father was, as we lived with Him. It is the first principle of the Gospel to know who God is. Well, that's the very first principle we did learn before we came here into mortality. We knew him as well as we have learned who our earthly father is, and then after learning those first principles of life and salvation, we were taken from one degree to another. The principle of gathering was taught. When you go into the world, you are going to be scattered all over the earth and you children who will become the children of Israel, the children of Abraham, you will be mixed up with the Gentiles and those who do not believe in God — who do not understand who God is. But we will have a great gathering take place. My servants will go out into all the lands of the earth to get you to Zion where you can be one people, where you can "Come out of her, oh ye, my people, that ye be not partakers of her sins." ...

The great law of united order, the order of Enoch, or the order of unity was taught us. When you get down there, you will all separate. Satan will come among you and teach you this great law of commercialism. Satan will teach you those things, and will institute that law among you, and as a result of that many of you will be poor. You will starve to death while others will be so rich they will not be able to spend their wealth and will leave it to their children to spoil them, and their children's children, etc. He taught how this great law of unity would bring us together as one, recognizing that the Lord owns them all and we are only stewards over them, and, as a great capstone of His teachings, He taught us the principle of celestial marriage. Satan will tell you to get together and marry until "death do you part"; but that is the end of your kingdom; that is the end of your progress. You can't have an increase under that system of marriage, but Satan will teach you these things. Why will he do it? Because that is one of his measures. That's the spirit of darkness in contrast to the spirit of light; that's the negative in contrast to the positive, and he is going to teach you those things. "But if you want to come back into my presence and become a God and have a kingdom of your own, you must accept celestial marriage with all the conditions attached to it." He told us there will be a great many sorrows in this form of marriage because of the jealousies that Satan will inspire into the hearts of men and women and because of the great burdens that entail upon the human family. But you have got to do it, even though it takes your life, and here is Joseph who will give his life for that principle. The Savior is giving his life for the gospel, but here is Joseph who will do this. That is their heritage.

Those things were taught us and we understood them. Many of them we understood, and some of us understood a great deal more than others of us did and we come here with that Gospel picture indelibly printed on our minds, and it hasn't changed. So far as the Gospel has been revealed to us, it is the same as we had in the council of the Gods in our spirit forms and ratified it, and it will never change, and it will be the same when the affairs of this world is wound up. We will take it back into the eternal worlds, and we will grow and progress and learn things we can't learn here and we will go on, as President Brigham Young said, through all the endless ages of eternity, growing in knowledge and increasing in power, if we are faithful here. It is our duty, or rather our privilege to take advantage of this great privilege we have of making sacrifices, accepting the Gospel and growing from day

to day that we might bear fruit as Jesus taught. Those who have virtue, faith and love and charity and the principle of faith — they shall be fruitful and that is the purpose of our being here — to be fruitful. We plant a tree in the garden here, and the purpose of the tree is to be fruitful — to multiply and replenish — to serve fruit to those who are living — if not to eat, to look at and to smell, etc., and it is our purpose and our privilege to become fruitful and to raise up a kingdom for ourselves that we might eventually become like our Father. But those ignoramuses who are trying to improve on the Gospel are not fruitful. Their progress will cease and they will not get where they think they are going unless they repent and come back into the Gospel plan which God, our Father, gave us.

God bless us, Amen.

Sermon of Joseph Musser, 28 March 1943

f the Lord were not more charitable than we are, there could be no hope for any of us, and those who understand themselves and can inventory their actions and feelings are those who are climbing higher in the presence of the Lord.

We frequently speak of jealousies; most terrible feelings that come upon us from time to time. Men become jealous over one another. We were speaking of it today in conversation, of certain men who are jealous of certain other men, and that jealousy is holding them back, preventing them from coming to meeting, from associating with the Latter-day Saints who are building themselves up, and we have women who are jealous of one another.

To exhibit jealousy is an admission that we do not consider ourselves equal to the fight — someone else is getting the better of us, as President Brigham Young once put it very beautifully. For a woman to be jealous of another woman is an indication or an admission that she is not able to hold up her end with the other woman, or a man to be jealous of a brother or a neighbor because of prosperity or something else is an admission that he is not able to hold his own with reference to that other individual. That is one thing that we have got to overcome, my brothers and sisters — this great fault of jealousy. I am wondering how we will meet on the other side if we can't fraternize here, if we can't overcome each others faults and failings; if we can't make adjustments to suit the situations as they come about, how are we going to get through on the other side?

As I understand it, our great objective is to get back into His presence. As I have dwelt upon before, and I love to dwell upon that theme — I want to see my Father — I want to be with him, but if Brother Jones happens to be there and I have a grudge against him, I am jealous of him, I have been uncharitable towards him, how may I hope to go into Father's presence? The Lord says: "He that sayeth he loveth me and keepeth not my commandments is a liar and the truth is not in him. How can ye love him whom ye hath not seen when you do not love one another whom ye have seen and who are the workmanship of mine hands?"

It stands very definitely that we are inconsistent when we think along that line. True, there are lots of things that happen and we don't love one another's actions, but the individual is just as much the workmanship of God, the Eternal Father as I am. We must love all men. "A new commandment I give unto you," said the Savior, "that ye love one another. The Lord so loved the world that He gave His only begotten son" that we might live, that we might be redeemed and go back into His presence.

The great principle of love, we don't understand, I don't understand. I sometimes get a glimpse of it. I was reading the other day of Daniel H. Wells coming home from a mission to assume the counselorship to Brigham Young and how he met Brigham Young here after being away from home some twelve or more months and how they clasped each other in their arms and greeted each other with a kiss, and there was a love there that is beyond human comprehension, a love that can only be appreciated under the direction of the gift of the Holy Ghost. I remember Heber C. Kimball saying that his love for Brigham Young was greater than any love he ever had for a woman, and it's true. The love that exists properly in the priesthood is the greatest of all gifts of love. Of course a man loves his wives, the mother of his children, and he loves his children, but the great and deep love, that penetrating love that will take us into eternity, that love exists between the priesthood of Almighty God and shall come from God to us.

Now, we can't get back into the presence of the Lord without love. We can't get there without charity, because charity is one of the attributes of love. Men who love each other naturally have charity towards each other and they forgive each other, overlook each other's weakness and their foolishness, etc.

I think I have never met a man in all my life so far that hasn't had some good trait about him — something good in his make-up, in his constitution, nor a woman. As low as they sometimes get (and I have had communication with the lowest of men and the lowest of women) and yet there has been that spark of something there that's good. As a matter of fact, they could not exist without it. Just like one of the brethren stated this morning, I think it was Brother Jessop this afternoon, that if a nation had no good in it, the nation itself couldn't survive. There has got to be some good in order that we may survive. It is that good we have got to learn to love and respect and have charity towards. Let God be the judge and cease judging one another and if we will do that, we will begin to grow as a people.

I was glad to hear Brother Jessop talk about Joseph Smith. People say they take some of his words with salt. They take some of the words of Jesus Christ with salt and some of the words of God, the Eternal Father, with salt. But my testimony is that the more salt we place upon the words of those people, the darker we become. When we put ever so little salt there, darkness comes to our mind. Joseph Smith was one of the three Gods that were appointed to come here on earth and to people this earth and to redeem it — God, the Father, the creator; God the Mediator, the Savior, the Redeemer; and God the Witness and the Testator. Before they came here upon earth, and

in the presence of the great Eloheim of this earth's galaxy, they entered into a covenant which established them as the Gods, or the Trinity of this earth.

Those who lived in the days of Christ didn't think much of him except a few that received his spirit and were converted by him, but most of them made light of his mission, saying he was the carpenter's son and asked how he came to claim to be the son of God. That's the way they talked of Jesus Christ. They called him a wine-bibber and an associate of fast women and of thieves and robbers. That is the way they classed our Lord and Savior who gave his blood for us.

And so with Joseph when he came upon the earth — "What can this little boy claim — he is only a boy with no education. If God Almighty wanted to speak to somebody he would surely come to these men who are educated and who can teach the Gospel and warn the world?" That was their reasoning, and at the present time we have reasoners among our people along that same line. They say, "Here's a church of some eight thousand and yet here's a few people that claim to have more keys and more power and more authority than the Church."

They say it's preposterous, and that's what they said of Joseph. Here's a young fellow 15 years of age. He isn't familiar with the elementary things of life. He's never been to school more than a few months during his lifetime and now he claims that the Father and Son have come to him and have revealed that all the Churches are wrong — they are an abomination in His sight. Can't we see the parallel situation? The Catholic Church had gone wrong and branches had broken off, but none of them had the authority so that they were all abominations and were all teaching the precepts of men. But they were not living in accordance with their teaching — they were not living in accordance with the Gospel of Jesus Christ, and that was the condition at that time.

Now, they say, "this little band of people, if you have no authority you know nothing; it is preposterous beyond reason to think that you have got something that the Church at large hasn't got." We haven't anything that the Church at large hasn't as long as the Church keeps the commandments of the Lord; but so far as they draw away from those commandments, then they go in darkness and we have abandoned it as a church; according to the words of President Lorenzo Snow we have abandoned the one principle which is the capstone principle of salvation. We have abandoned it. Now, can we abandon the principles of the Gospel and still be in favor of the Lord? Can we throw that out the window and still expect to go to heaven and commune with Christ and Abraham and those great people that have gone before us? Why, of course not.

One of the saints wrote me from the east the other day that the missionaries are now saying that "plural marriage is a principle of life and salvation, we know that. It is a principle of the Gospel and the Lord said that in this dispensation there should be a restoration of all things. Well, in order to fulfill that promise to have a restoration of all things, the Lord restored the principle of celestial marriage, and then having restored it and having fulfilled that promise, He took it away. We don't need it any more." But, the Lord restored all things never again to be taken from the earth. They can't be taken. He told President John Taylor He couldn't annul that law because it was eternal, because it was everlasting. "I am everlasting and I cannot vacate an everlasting law," and yet that is the attitude of many of the people in the Church today.

The whole Christian world at one time was Catholic, but a few reformers with a few hundred broke off and broke the yoke that had been placed over them by the Catholic Church. Now, a few of the Church are breaking off — they are not leaving the Church — the Church is leaving them. The other day a man told me we were breaking the Church in two. I said we are not dividing it; if it is being divided, it is Jesus Christ who is doing it, because we are teaching Christ and His revelations. We are not teaching anything else. God forbid! I don't think I have ever taught, since I took this mission, anything else in this day and age. If I have, I hope that the Lord will forgive me. We are witnesses for the Christ. We have been appointed to do that work and to witness to the world these things that Christ has revealed to us and to warn them and to call them to repentance. That is our mission and what we are endeavoring to do in our weak way.

These are some things we must keep in mind. Brother Marvin said there are a lot of good people in the Church among the Latter-day Saints. That is true. The best people on the earth are in these mountains under the direction of the Church — and I say it in all seriousness. A better people are functioning now under the direction of the Priesthood and God has appointed that the Church will be set in order. The Church is an institution run by the common consent, and the most senile, most insipid, the least intellectual person, both spiritually and temporally, in the Church, has as much power as the President, because it is run by common consent. But the Priesthood is a theocracy originating with God and run by Him and reflecting His revelations and commandments to the Church. Joseph Smith was the head of that theocracy and the head of it at the present time. No revelation has ever come in this dispensation to the people of the world or anywhere else except through Joseph Smith the Prophet and member of the Godhead and whose voice is the voice of authority to the new dispensation. Any revelation that has ever come since he came upon the earth has come through him, and every revelation that ever will come upon the earth from now on until Christ comes to reign (which is his right to do and is going to do) will come through the Prophet

Joseph. We are all entitled to revelation ourselves for the government of our family, of each other, but when Joseph reveals himself, he reveals himself through the priesthood to his mouth under him; and if that revelation is for the Church, it comes from the Priesthood to the Church. That's the order. The Church is subordinate to the priesthood. I am not saying that boastingly because I happen to be one of the Priesthood Council. God knows I am weak and frail, but there is an order in all things and the Lord is not going to jump over His authority here upon the earth to give a message to someone else. He is going to give it in the right way as He always has and always will do.

Obedience is the first law and order is the spirit of obedience. These are some of the things I want us to reflect upon. There is only one safe way for us to follow — it may cost us our lives — it's cost many of us our reputations already, it has cost us our society with the Church and with many of the people of the Church. It has cost us their love and respect that they used to have towards us, and it may yet and will cost some of us our lives. That is to walk in obedience to the commandments, and that means all of them. And we will never go where Father is until we can accept every law He has given and magnify that revelation in our lives.

God bless you, Amen.

Sermon of Joseph Musser, 13th June 1943

We have much to think about, my brethren and sisters – much to reflect upon today. We have had the word of the Lord to us. All the speakers have pictured in their particular way the word of the Lord and the Church of God as it has been established. Bro. Timpson in his remarks brought up the question of priesthood. That is the question, that is the issue – it always has been and always will be between God the Eternal Father and Lucifer the Son of the Morning who was cast out of heaven – one of the Sons of Morning. We will have a change some time, and it will be in the due time of the Lord. Now, why should Lucifer fight God? It is because he is the emblem of darkness, of night, while God is the emblem of light and life. In Lucifer there is death – in God there is life – the positive and negative are there, and it is on the same principle that there is produced light. If you hadn't the negative you wouldn't have the light. The positive can't operate without the negative – you would have no counterfeit if you didn't have the genuine.

Satan has an organisation of his own. He has a priesthood of his own and that Priesthood is always fighting against the Priesthood of Almighty God. The Priesthood of God is no more or less than the authority of God upon the earth, the laws of the eternity in operation. That is the Priesthood. When those laws are placed into activity, then the Priesthood is acting. God is Priesthood, and Priesthood is God. The reason they had the conflict in Heaven was that Lucifer tried to pit his priesthood against the priesthood power and authority of God. Lucifer's plan was to take from you and I our agency and to make slaves of us. His plan was to establish a dictatorship in heaven and bring it here on the earth – such a dictatorship as is on the earth at the present time in these various countries against whom we are fighting. That same spirit has entered into our Church, while the revelations of the Lord have stated that all things are to be done by common consent; yet a few men decide all the questions that are proposed and a few have the opportunity of voting on them. That isn't common consent. There's a spirit of dictatorship. When men are cut off from the Church because they do not understand or see plainly in all things and yet are good men and women and are living the light to the fulness that they understand, there is a dictatorship behind that cutting off. Joseph Smith stated that as long as a man is a good man, even though he errs in doctrine it doesn't prove he is a bad man; a man is not cut off or damned for believing too much but for not believing enough or at all. Some of us, according to the Church today, believe too much, but we are honest. You take the revelations of the Lord as they have been given to us – we are not varying from the revelations. We believe them all. We believe in the principles of baptism, the laying on of hands for the gift of the Holy Ghost. The Holy Ghost operates and tells me things that are best – brings things divine and future revelations to me. It does the same to you, if you are living in accordance with the revelations of the Lord. If you will serve the Lord with an eye single to His glory, you are all entitled to the dictation of the Holy Ghost and it will tell you when to go and when to stop. It will tell you when you are on the wrong path and on the right path; it will dictate your course from day to day. It accompanies every child that comes to the earth, and then when they are old enough to receive the Gospel, to be baptized, etc., if they comply with that law, then they receive the Holy Ghost, which is the first comforter and by following the promptings of that Holy Spirit they will not go astray. That was the Spirit that directed the early saints in the days of Christ; it is the Spirit that dictates and has directed saints the days of Father Adam. That power which God has given in the earth and the channel through which God operates to all individuals who will seek and keep His commandments. Now, this great Priesthood which we are representing in the earth is God in the earth. It is God standing here before you, if the Priesthood is here. It is God directing this work if the Priesthood is here.

We know that President Grant has the Priesthood, just as you brethren, most of you here today – most of you of mature age have the priesthood of Melchizedek. There is no question about that in my mind — unless by your actions as stated in the 121st Section of the Doctrine and Covenants you have forfeited that Priesthood. Those that attempt to do anything by themselves of Priesthood know it is sin to the power and authority of that priesthood and will be taken from them. It might be taken away from me. I remember of many brethren in the early days when they took exceptions to the actions of Brigham Young when he introduced other doctrines. Although they were men that had lived the fulness of the Gospel in their way – they had entered into the doctrine of plural marriage and believed in it but they finally turned away from the Kingdom of God and attempted to establish a kingdom of their own. They lost their priesthood. I remember Bro . Lawrence stating that somebody had made a remark "I would give all I had to know that Mormonism is true" and Mr. Lawrence said, "I would give all that I have if I know that it wasn't true." He had lost the faith and lost the priesthood and was adrift on the ocean without a rudder. A good man, but he forfeited that priesthood and that is the way we can forfeit it – every one of us.

But there is one thing we have got to keep in mind – there are different orders in the Priesthood – there are different organizations within the Priesthood. There are the lower orders and the higher. The order of the Son of God; the order of Michael; the United order; the order of Celestial marriage. All of them are orders within the

priesthood; there is the order of apostleship or patriarchal order; these are all orders. I don't hold any more priesthood than anyone here; we all have the same priesthood and we all have the same power to advance and grow and increase – there is no question about it.

Joseph held a higher order than Brigham Young did, and when Brigham Young was made a member of the 12 Apostles in 1835, Joseph held a higher order of apostleship. Joseph and Oliver and Martin Harris were all given this higher order of apostleship and they selected a quorum of 12 that worked under them ad were subject to them. They were not apostles in the sense that Joseph was, because they were not given the fulness of the apostleship at that time.

When the higher order of Priesthood was permitted to preside over the Church, then the Quorum of Twelve was subject to that higher quorum; and then the Quorum of the Twelve established a Quorum of Seventy – they were all apostles. They have quit it now, but in those days Seventies were all ordained Apostles and the Seventy was subject to the Twelve and the Twelve to the high priest apostleship. Joseph was the highest; he had seven counselors and they quorumed the presidency of the Sanhedrin which was a perpetuation of the order of Moses which he established under the direction of God.

I believe some of the leading brothers believe that the Church is the ultimate in all organization – that there is nothing higher than the Church. Some think the Sunday School is the auxiliary of the Church. These organizations always did exist in the early days but in the latter days have been lost sight of by the greater part of the Latter day Saints. The Church is subject to the Priesthood Organization. The Sunday School is subject to the Church organization, as the Primary, Mutual Improvement and other organizations. Now, the Church can't give its authority to the Sunday School; neither can the Priesthood give its authority to the Church, no more than a man can give his authority to his wife – it can't be done. The Priesthood presides. It is true, there is no perfect priesthood; a man does not hold the priesthood without his wife or wives; a man trying to go to heaven without his wife or wives would find himself on the outside of celestial glory. A man can't say to his wife or wives, "Here are the reigns of government – you go on and I will follow." If he did that, he would be damned. If the priesthood said to the Church, "You go on, we will follow." Then the priesthood would be damned and God would raise up another priesthood that would act for truth.

These are some of the things we've got to keep in mind. That is the issue today. We have been threatened recently. Why threatened? If we are wrong, let them right us. If we are wrong, our theories will be destroyed by nature and under natural principles of death, but if we are right, no power on the earth can move us, and we respect God the eternal Father. I do not want people, I do not encourage people, to call me a prophet or call Bro. John Barlow a prophet or Bro. Zitting here a prophet; yet I know that Bro. Barlow is a prophet. I know that he has prophesied. I know that he has received a revelation and that revelation has been true. I know that Bro. Zitting is sometimes in a like situation, that he has received revelations from the Lord – not unto the council, but directing him in that council. Has Bro. Musser received direction from the Lord? Yes. And yet I don't lay to be called a prophet. President Joseph F. Smith explained one time – "don't call me a prophet – call me President Smith or Elder Smith. If I receive a revelation from God, I am God's servant, God's prophet to that extent and that purpose. If I prophecy under the power and authority of the Holy Ghost, I am God's prophet to that extent and for that purpose," and I wish you to be a little careful about referring to our present council as prophets, seers and revelators. We may become such if we live according to the light that is in us. The ordination that we have received gives us that privilege of growth, and I know that the Spirit of the Lord has directed this work.

Now, brethren and sisters, the reason Bro. Doelling wasn't shot to bits at that time when twenty four others were killed was that the Spirit of the Lord was upon his body. You can't get away from it. Bro. John has explained to us on on numerous occasions how the Lord spoke to him and told him the reason Daniel was not consumed by lions was the Spirit of the Lord enveloped his body and the lions couldn't touch it; and why the three Hebrews were not burned when those who threw them in the vat were was that the Spirit of the Lord covered the bodies and the fire could not touch them; and when Joseph Smith was sentenced to be shot at sunrise the Spirit of the Lord enveloped him and they couldn't shoot him; and when John the Revelator was placed in a cauldron of boiling oil the Spirit of the Lord protected him. That is what preserved Bro. Doelling. That is what would preserve you. I couldn't exist a moment without it. It is that Spirit that is protecting you. Our guardian angels protect us. If our eyes were open, every moment of our lives would be a war if we could see it.

It is for us to get the Spirit of the Lord and keep it. Have we got it? Yes? Have I the Spirit of the Lord now? I will leave that to you – to your testimonies – but have I as much as I should have? No, I haven't and it is for me to get closer to Father in order that I might go back to my God and my glorification. It is my duty each hour of the day to get more of the Spirit of the Lord – to be more perfect; to be stronger and it is your duty and your privilege. Do you have to be a member of the Counsel of Seven to have the same priesthood we have? No, you don't. All you have to do is to be perfect in your sphere in keeping or attempting to keep the laws of God. Every man in this house

today may hold that higher order of the Priesthood by growing up to it. Many of you here are growing up to it. You are on the way.

Now let us remember these things, to stand by them. The time has come when there is only one posi tion we can take. We have got to either accept or reject. We can't straddle the line any longer. The Church has taken a position. There is only one Church on the earth that is true and the Lord will send the "One Mighty and Strong" to set it in order, and I want to testify to you that the setting in order has already commenced. You men and you women are being prepared against the time that that great and mighty Prophet Joseph will come here and call you aside. The Church won't know anything about it; but you will know and you will be called into secret placed and placed into sacred positions and your influence will begin to go out among the Church and you will begin to teach them and will have the power of Jesus resting on you.

God bless you, Amen.

Sermon of Joseph Musser, 4th July 1943

I don't want to say anything that will create feelings of animosity. The Gospel of the Lord Jesus Christ ... [has] plenty of room for the spirit of peace and good will, love, charity, and all the elements and attributes of God. We have had placed before us today two thoughts, and so far as I know both have emanated from minds that are pure and that are desirous of accomplishing good. My only purpose in life is to live the laws which the Lord Jesus Christ [has] given. I care not for man's laws when they conflict with the laws of God. I know there are some among us — some in our own church, many of them — who hold that the law of the land, the law of man must be preferred in preference to the law of God even though the two conflict there. That theory is held by many of our good people — many of our leading people. In fact, the 12th Article of our Faith indicates that "we believe in being subject to princes, kings, rulers, etc., in obeying, honoring and sustaining the law." By some this is put before all the other articles and many of the Saints justify the putting away of principles of life and salvation on the authority of that one article. We forget other articles — the one previous to it — No. 11, which says that we claim the privilege of worshiping Almighty God according to the dictates of our own conscience and allow all men the same privilege. That is my Gospel; that is the way I feel about it.

I don't feel that it is a good thing to come here and pick a young man to pieces — suppose he has been a little reckless. I don't think he has, perhaps, been any more reckless than I have been. I don't know his former life; but I have an idea that his father went to Europe ... and taught the same Gospel that we are preaching here today and separated families — separated husbands from wives and wives from husbands and children from parents, [by] embracing the Gospel. I am speaking only in a general sense. I taught the Gospel of the Lord Jesus Christ in the South and when a certain man was baptized his wife wanted nothing more to do with him. I remember in history that when Heber C. Kimball came here his wife wanted nothing of Mormonism and remained in the East. I recall when Brigham Young told Pres. Joseph F. Smith to take another wife and his wife told him she would leave him if he did and she did leave because Joseph took another wife and another and another another. Why? Because he had been commanded to do it by the prophet of God. Why did the Prophet command him to do that? Because it is a principle of life and salvation. It was necessary if he wanted the blessings that he was after the blessings of Abraham. If he wanted to be in the presence of Abraham and wanted to finally go into the presence of God the Eternal Father, it was absolutely necessary that he enter that law and he did it. Yes, a woman's heart was broken. She went to California and as far as I know they never met again; but they will meet. This is only the beginning of eternity. They will meet again, and if that woman is ever exalted it will be through the Priesthood of God held by Joseph F. Smith that will do it and I believe with all my heart that she will be exalted.

I recall a statement of Joseph Smith wherein Emma fought him on son matters and sought to hinder him from going on with some work he had been appointed to accomplish and he made the statement that he loved Emma and said he would have her if he had to go to Hell to save her. That sounds rather harsh I know, but "Hell" simply means the state that isn't heaven and a woman who destroys or tries to destroy the Priesthood of her husband will have to go into that state and be redeemed before she can be exalted.

These things are facts. We haven't a spirit of animosity towards anybody in this house today. I believe I am as free from hatred as a man can be under the circumstances. I love this young man that has been mentioned today of being here and bearing his testimony. I didn't proselyte him; Bro. Barlow didn't proselyte him. He got the light and came in among this group of people [through the promptings of the Spirit]. This is not an organized group. It is a group of people that meet occasionally in prayer and application and in the exchange of ideas in order that they might get nearer to the Lord and have a better understanding of the principles of life and salvation. We know, the Church knows, the leaders know and some of them have confessed before my face, that the Church is out of order, that [it is] not living up to the high ideals and principles of life and salvation that Joseph revealed and established under the direction of the Lord. We all know that. We all know that the Church has been driven into the wilderness. Why? Because our people apostatized, ceased living the high and holy principles revealed to us through the Prophet Joseph Smith. What are these? One of them is the principle of gathering. We stopped that years, ago and as a result we have saints all over the world fighting and seeking to kill each other, and this because we wouldn't let them gather [in]. There is the law of United Order which we left and can't live because of our selfishness; but we have got to live it before we can accomplish the mission that is resting upon us. Then the law of celestial marriage that gives me, if I am faithful, the right to have my children and wives throughout eternity. We gave it up to become a state and to become like other people. We voluntarily did it. Our leaders sent a petition to the President of the United States stating that in order to be in harmony with them we would voluntarily give up this principle that we have always taught was necessary to our salvation and exaltation. Well, this little group group of people don't believe in that brand of serfdom. We believe in following our leaders; insofar as they follow the revelations of the

Lord and we have a right to believe that. We have our agency. Before we ever came here the war in Heaven was predicated on agency. Lucifer said, "I will save them all. I will force them to do right. I will take their agency away from them; but give me your honor." The Lord Jesus said, "Father, Thy will be done. I will go down and I will give my life; I will redeem the human family [from the covenants?] and they will still retain their agency."

Now this is a question of agency. These people here today are exercising their agency in being here. I am exercising my agency in talking to you, and if I say anything, that is not right, it's me and not you that is wrongful to them I am exercising that agency which we came into life with and are privileged to sustain and support. This young man is a man of God, if I have any of the keys of discernment. Why do I know it? Because he has the Spirit of the Lord with him. I have talked with him on many occasions.

He has the Spirit of the Lord. He is serving the Lord. I am not mixed up in his domestic affairs. I know his mother feels very badly. We have see it; as one of the sisters said, Christ came here with a sword. Why a sword? To separate the wicked from the righteous. That is what God's law does. Christ was full of humility, kindness, charity, love, but the doctrine which he brought with him (and it was the doctrine of the Gods) was what formed the sword that separates righteousness from wickedness that destroys the wicked and brings to naught those that are trying to destroy the lives of men and women.

We are at war. We have always been in a war. There has been a war ever since, the days of Father Adam. You brothers and sisters are soldiers in this war. You have enlisted in the conflict is your duty and my duty — it is every man's duty and every woman's duty to stand up for right and righteousness and let men and women have their agency.

There is no more free women in the world than Latter day Saint women. [Here he gave an illustration, but the words of the transcript were to unclear to reproduce it] There never was a freer set of women in the world than those of the Latter day Saints. They don't have to accept plural marriage. Every woman has a right to a husband. Colliers a couple of weeks ago showed that there [are many] women that have no chance to marry and as a consequence [of] this war there will be millions and millions of women who cannot obtain husbands. Who has a right to say they can not marry and become mothers? Who has that right? Man hasn't that right. The Government hasn't that right. Here, in this [country?] a woman that came 8,000 miles to meet her husband and who can say that she hasn't a right to marry that man if he is agreeable to it?

These are very, serious facts, my brothers and sisters, facts that we have got to acknowledge and meet. Talk about immorality — there is plenty of it in the city — among our people. Pres. Heber C. Kimball once said that if we gave up this law of plural marriage (which we have) that our daughters would walk the streets as common harlots and the parents couldn't help it and that is going on at the present time, I know something about the police record that is going on. The town and state is filled with soldiers and many of them are loose, corrupt, diseased and are scattering[?]. I observe among our fair daughters and yet we try to stay their yearning hearts that are reaching out for motherhood and say they can't marry because there are too many of them and we won't let two of them marry the same man, notwithstanding ? the women are willing and ready to live lives of virtue and bear their children in honor — children who have the spark of deity in them and who grow up with that high desire — high ideals that make men and women. Bless your souls, our senators, the greatest men that Utah has produced, have the seed of polygamy.

Eternal marriage [as presented to the people?] is celestial marriage in its fullness. These are the things that make people big. To come under a principle and power that invites them and gives them a chance to come with healthy bodies and healthy minds.

I have had Gentiles tell me time and time again that if the Government would leave us alone, the Mormons would be the greatest people upon the face of the earth — mentally, spiritually and physically. Now, a principle that brings that result is not a bad principle. I don't know what this young man may have in his mind at the present time with reference to that principle. All this group isn't practicing the principle of celestial marriage in its fullness and we are not urging them to, but those who want to go back where Father is will have to live the law that Father is living. Now, bros. and sisters, let us be tolerant with each other. I want tolerance. I have never asked the brethren, the leaders of the Church, to give me favors. All I have asked them to do is to leave me alone and let me follow the truths that have been taught to me — not only through the Prophet Joseph Smith but through the Lord himself. I want my agency.. I remember when my own father thought I was on the wrong track,and he was one of the general authority at the time, but the Lord set him right and he came to me and said, "Joseph, I love you for what you have done. I didn't know. I was in the dark." He blessed me and that blessing still rests upon my head. This is the work of God. Let's be tolerant, kind, generous.

Let's each one of us try to work out our salvation; we have our freedom, and without freedom we cannot be saved, worlds without end — without, freedom, without our agency. In ignorance we cant be saved. I believe in law. I believe in order. I have [been?] on the bench as a judge. I am a believer in law, but I believe above all other

things on the earth the. law of God. I believe it as Daniel believed it; I believe it as the Three Hebrews believed it. I believe it as the Lord Jesus Christ believed it. He lived the higher laws and that is th; reason the Jews crucified him - because he lived the higher law. I believe that my father going to the penitentiary placed him in a position before God that he couldn't have attained to in any other way. That's the kind of law believer I am; the law of God first.

God bless you, Amen.

Epistle to the Californian Saints, 18th May 1938

Greetings:

The Spirit impresses me to write you by way of counsel, reproof and commendation, because I love you I am constantly praying for your advancement. And I pray that you will love each other with a love that is born of charity and of the grace of our Lord Jesus Christ who presides in our midst, and whose blood will make such of us free that will accept salvation by obeying the commandments; an un-accusing love, such as blinds the eye to the surface faults and human mannerisms, and that cements the heart to a loyalty that admits of no wavering doubts.

O that we could learn to love our neighbors as ourselves; be tolerant of their weaknesses, forgiving and eternally patient with each other. If we could only be as generous with the other fellow in his weaknesses as we are with ourselves in our weaknesses; and yet that is just what is meant by "Loving one's neighbor as himself." Cease to confess the sins of others, but confess our own sins and that only to those against whom we have sinned. If our sin is against an individual, go to that individual privately and make the matter right; if against a community make it right with the community; and if against God only, let the confession be made to God only and let no man know of it, except it be God's will that he should know, in order to counsel, teach and direct.

Learn the law of love, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." *(John 13:34-35)*

"Jesus answered and said unto him, 'if a man love me, he will keep my words: and my Father will love him and we will come unto him and make our abode with him." *(Ibid. 14:23)*

Who would not give all earthly possessions, even to life itself to have Jesus and the Father make their abode with him? The true test of love is to keep the commandments. The "walking in obedience to the commandments" is the secret of Father's love. The bonds of true love is greater than life. When men learn this law they will understand the meaning of Heber C. Kimball's statement that his love for the Priesthood - Brigham Young being the President of it - was greater than that which he held for a wife or child. It is a love that transcends all bounds and reaches into the eternities.

"God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life." Thus the first great law of life is that we shall love God with all our hearts and the second is, that we shall love our neighbor as ourselves.

Let us, my dear brethren and sisters, learn the law of love and obey its dictates.

Remember the Sabbath Day to Keep it Holy *(Exod. 20)*

Read it. Nearly all the Saints are breakers of this sacred commandment. Read D&C 59:7-19. Now, if the Saints want the 'fullness of the earth' and surely that is a blessing all are living for, they must learn to observe the Sabbath day to keep it holy. And again, on this point, let each person judge him or herself as to their actions on the Sabbath and leave judgment against their neighbor to God, or to the presiding brethren whom the Lord may charge with this grave responsibility. One principle we should remember-that the "Sabbath was made for man and not man for the Sabbath." Let all true Latter-day Saints learn to observe the Sabbath in the true spirit thereof and as the Lord has outlined.

Thou Shalt Not Kill

This means to not only refrain from taking human life, but also the life of animals, except as necessity dictates. The beasts of the field are given to man "to be used with judgment, not to excess, neither by extortion." They are to be "used sparingly." The Lord says: "And surely blood shall not be shed, only for meat, to save your lives; and the blood of every beast will I require at your hands." *(Gen. 9:11 IV)*

Then if God requires an accounting from every man of the "blood of every beast" one may sense the seriousness of needlessly shedding blood. As man cannot create life, it is not his privilege to take it, except as the Lord has decreed it. And this brings us to a greater crime now prevalent in the world and among the worldly Mormons, that of slaying the unborn children whom prospective parents are not willing to bring into the world. It is a heinous crime to take human life without just cause and to deprive life to children must also be heinous. Birth control should be attempted only through self control. The commandment, "Multiply and replenish the earth and subdue it" is as sacred and as binding today as it was when announced to our first parents. Marriage must not be considered a license merely for sexual indulgences, but is the purpose of bringing about obedience to the first

commandment. Those failing to observe the law of chastity need not expect the blessings of the Lord.

Thou Shalt Not Commit Adultery

Comment on this commandment, I feel, should be unnecessary. Those having broken this commandment **must** repent and do so no more. The adulterer cannot enter into the kingdom of heaven. Speedy, thorough and absolute repentance is the only means by which the sin may be washed out. This sin is growing among Latter-day Saints and is fast destroying them.

Thou Shalt Not Steal

Let this commandment apply to business transactions as well as to open robbery. Latter-day Saints **must** conduct business on a higher plane than that taught by Babylon. To misrepresent a real estate deal, a horse trade, the quality of food stuffs, the value of shoes or clothing, in order to sell them, is a form of stealing. I admonish you, my beloved Saints, to be honest with one another and with the world, so that the Lord can bless you and fill your baskets, your pantries, your granaries, etc. An honest man is said to be the noblest work of God. Strict honesty will bring the blessings of heaven. Let us meet our obligations. When circumstances prevent our doing so let us make explanation and every possible preparation. Saints should make their work as good as the best bond.

Thou Shalt Not Bear False Witness

O, what a terrible thing it is to destroy each other by "bearing false witness." To rob one of his good name! No love can be in such an act. This is one of the crowning sins of the age. Let all gossiping, tattling, rumor, spreading, cease among us. This is a long step toward learning to "love our neighbor as ourselves."

"A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin." *[said]* Solomon. Also: "Where no wood is there the fire goeth out; so where there is no talebearer, the strife ceaseth."

Thou Shalt Not Covet

The sin of covetousness cries to heaven against he Saints and the world. Let us all live in peace, grateful for that which the Lord gives us, and not covetous of others. The Saints should not even be covetous even of their own possessions if the Lord wished to use the same. "And again, I command you that thou shalt not covet thine own property." said the Lord to Martin Harris. The Saints must learn that they are but stewards over that which they possess, and hold their possessions inviolate for such uses as the Lord may desire them to be put to. And, of course, do not covet that which is your neighbor's.

These commandments should be given studious attention and the Saints should perfect themselves in all things pertaining to the things of heaven. Lucifer is well organized. His forces are aggressively bold and well armed. It is his job to set neighbor against neighbor; to destroy confidence among brethren, between husband and wife and brothers and sisters; to incite to steal, lie covet, debauch, spoil and kill. Shall we lend ourselves to his wicked designs: Or shall we be as the ancient Saints, rejoice in persecution, heeding not the world and its hate breeding vermin, but serving the Lord even in the face of death.

In the early days of this dispensation the servants of the Lord foresaw the plight of the Saints in this day - that a great "falling away" from the fullness would take place. Many of them (the prophets) voiced this fact and warned the Saints to remain true and faithful, promising them that the "falling away" would not be universal; but that a portion of the people would remain true to their covenants and to their God, thereby preparing themselves to be used by the Lord as leaders in his great work. Among other expressions, we quote the following:

> "Before the great day of the Lord shall come, and the day of righteousness and peace dawn upon this fair creation, two potent cleansing processes shall be in active operation. The first of these is the preparation of a choice people, purified by an application to their lives, as individuals and a community, of the principles of the Gospel of peace. Such a body will evolve from those called Latter-day Saints. ... Out of this community will emanate the nucleus or foundation from which will spring the righteous millennial population of the globe. The other branch of preparation will be the partial depopulation of the earth, by cutting off from this life those who are not in harmony with the laws of God, I and consequently not fit to perform His will." *(Mill. Star 42:584. Truth 1:9, p. 114)*

Heber C. Kimball said in 1865: “But the time will come when the Lord will choose a people out of this people, upon whom He will bestow His choicest blessings.” *(Des.News. Nov. 1865)*

President Daniel H. Weils said in 1875: “Many will doubtless make shipwreck of their faith, and will be lead away by the allurements of sin into by and forbidden paths; yet the kingdom will not be taken from t his people and given to another but a people will come forth from among us, who will be zealous of good works, willing to do the bidding of the Lord, and who will be taught in His ways, and who will walk in His paths.”

Apostle Orson F. Whitney said this is 1889: “Many of this people are perhaps preparing themselves, by following after the world in its mad race for wealth and pleasure, to go down with Babylon when she crumbles and falls; but I know that there is a people, in the hearts core of this people, that will arise in their majesty in a day that is near at hand, and push spiritual things to the front; a people who will stand up for God, fearing not man, nor what man can do, but believing, as the Prophet Joseph says, that all things we suffer are for our best good, and that God will stand by us forever and ever.” *(Des. News, vol. 39, p. 229)*

Are we willing to qualify to be part of this group of faithful saints: It is our privilege if we will.

As a servant of the Lord and your servant I urge you with all the power and fervor of my soul to give heed to these matters. Let your lights shine before you that others who are honest may be drawn to you. Do not waver. Do not compromise with sin. Remember that there is not a law of the Gospel revealed in this dispensation that is not necessary to be lived. Do not give up a single law or principle of salvation. Prepare to live all. Prepare to live the United Order, God's economic law, as well as the Celestial Order of Marriage. Short of these two laws a fullness of salvation cannot be obtained. Where much is given much is required - much is required of you Saints. You have a mighty mission to perform. God's judgments are being turned loose upon the world. This people will feel the heavy hand of the Lord unless they speedily repent. Zion in the mountains will be cleansed before the great cleansing processes reach the world. I feel the present depression is the beginning of great sorrow. Great lamentation will cover the land. In this day the hearts of the fathers will be against their sons, and mothers against their daughters, and children against their parents, and mothers will be brought down to such misery that they will eat the flesh of their children. The tribulations will be such that the more faithful among the Saints, as has been predicted, will cry day and night unto the Lord for deliverance. This time is near at hand. You Saints have a mighty mission to perform in the cities of the coast. Many will be drawn to you because of your faithfulness. You must receive them, teach them both by mouth and example. You are your brother's keepers.

Saints, rally to the help of your leaders. Comfort and sustain them for they are men of God. They are carrying heavy burdens. Their lives are dedicated to the work. Husbands, love your wives and treat them with tenderness. Be patient with them. They are the bearers of your sons and daughters, and subjects of your kingdoms. Be kind to them -- be their leaders in very deed. Wives, follow your husbands. Look to them for leadership. Be patient in your responsibilities. They love you. They are working for your mighty exaltation. You can never be complete without them. Help them to live the fullness of the law. Be Sarahs in their affections.

I love you Saints and commend you for your courage and devotion to the truth and in coming out and serving the Lord as you have done in the face of the sneers and criticisms of the masses as well as the leaders of Ephraim. We *[are]* soldiers in the armies of heaven. The *[devil]* is facing us with death and hell as his weapons. It is for us to remain valiant and true, and in triumphant oneness go on to a glorious victory!

I convey to you the love and confidence of our brethren here. I would that we could meet together often and mingle in holy communion. But each must be at his best and remain there while life exists! May the Lord bless you forever. We remember you in our prayers and hope to ever remain strong in you confidences.

Your brother in Christ Jesus

J. W. Musser *(signed)*